

# The Hong Kong Daily Press

No 4516 號六百五十四

日四念月三年申壬治同

HONGKONG, WEDNESDAY, 1ST MAY, 1872.

三月一英月五號

[Price \$1 per Month]

## Arrivals.

April 30, LOUISA, North Ger. 3-m. sch., 244.  
Schierlof, Saigon 8th April, and Capo.  
St. James 10th, 6,000 piculs Rice—Ld.  
SCHILLER & CO.

April 30, CONTEST, Brit. br., 438, Jameston, Sunderland, 6th April, Coals—P. & O. Co.

April 30, YOT-TUNG, Brit. str., 323, Long, Swatow 20th April, General—Kwok

—CHONG.

April 30, CONGRESS, Amer. ship, 300, Purington, Newcastle, N.S.W., 6th February, Coals—P. M. S. S. Co.

April 30, ACANTHUS, Brit. str., 553, Young, Swatow 30th April, General—OLY-

PHANT & CO.

## Departures.

April 30, GORDON CASTLE, str., for Shanghai.

April 30, JAS. HANNELL, for Iloilo.

## Clearances.

AT THE HARBOURMASTER'S OFFICE,  
APRIL 30TH.

## Passengers.

Per Acanthus, str., from Swatow.  
3 Chinese.  
Per Congress, from Newcastle, &c.,—  
30 Chinese.  
Per Yot-Tung, str., from Swatow.—  
21 Chinese.

## Reports.

The North German 3-masted schooner LOUISA reports left Saigon on 8th April, and Capo St. James on the 10th, experienced fine weather and light winds throughout the passage.

The British steamship EDGAR reports left Swatow on 20th April, had moderate breeze from the S.W., bright and smooth water. The steamship DOUGLAS arrived on the 29th, and left same day. The American steamer PEG-ON arrived at noon of the 29th from Shanghai. The steamships BOMBAY and ACANTHUS were in Swatow.

The British steamer ANDREA reports left Swatow on 30th April at 3 a.m., and arrived in Hongkong harbour at 11 p.m., had fine weather throughout.

The American ship CONGRESS reports left Newcastle, N.S.W., on 8th February, had the first part of the passage calm and light winds; after which a gale from the S.E. lasting four days, from the 16th to the 20th, after that light for 24 hours, then another gale for two days from the N.W. with a high sea, washing away bulkworks and hatches, then light winds for 24 hours, overcast, and a moderate breeze from the N.E. in the 21st, a high sea, 16 ft. light winds still continued for two days, then got the N.E. trade, blowing fresh, carried them to 14 N., after which calms and light winds to arrival.

The British bark CONDOR reports left Sunderland on 15th December, cleared the Channel on the 15th, crossed the Equator on January 11th in 24° W., had S.E. trades and variable winds to the Cape of Good Hope, crossing the meridian of the 8th February, ran down the coast, having 43° S. 14° E., and from the S.E. to the S.W. to Sunda Straits on 23rd, had light winds from Ant to the 11th, and a strong Southerly current of one and a half knolls per hour, had fresh winds from Hence to Capo St. James; and from thence light S.E. winds and fine weather. Spike on March 21st, in lat. 44.3° S., long. 108.32° E. British bark H.M.B., standing South, March 25th, in lat. 35.2° S., long. 160.62° E. British bark STEPPY, Liverpool, engaged in the China Trade, bound to Swatow, April 1st, 1872, in lat. 44.3° S., long. 107.28° E. ship CLOTH, Foochow to New York, April 20th, in lat. 33.6° N., long. 107.34° N. German ship showing 1st Pennant, 6,519, and standing to the Eastward.

Vessels from Ports in China and Japan exported in Europe and America (Corrected to Date).  
FROM HONGKONG.  
Vessel Name. Date of leaving.  
Hohenholz, 1st April, Jan. 10.

FROM WHAMPoa.  
Johann Carl, New York, Dec. 27.  
Ringleader, London, Jan. 1.  
Puritan, New York, Jan. 26.  
Cathays, London, Jan. 27.  
Elle Monroe, New York, Jan. 27.  
Cid, London, Feb. 1.  
Agra, New York, Feb. 16.

FROM AMoy.  
Japan, New York, Dec. 22.  
Clementia, New York, Jan. 8.  
From Foochow, New York, Feb. 2.

FROM SHANGHAI.  
S. G. Reed, London, Jan. 4.  
Albert Victoria, London, Jan. 6.  
Hawthorn, New York, Jan. 9.  
Oluhan, New York, Jan. 25.  
Ocean, London, Feb. 7.  
Dissipian, New York, Feb. 13.  
Ethiopia, New York, Feb. 27.  
Neville, London, Feb. 1.

Auction Sale To-day.

C. D. BOTTOMLEY.  
Sundries Goods.

COMMERCIAL BILLIARD AND REFRESHMENT ROOMS, QUEEN'S ROAD CENTRAL, Tiffin from 1 o'clock to 2.30 P.M.

J. R. WHITE.  
1st 650, Hongkong, 8th April, 1872.

A. S. H. B. Y. S. A. L. E.  
1st LANE, CRAWFORD & CO.  
144 719, Hongkong, 19th April, 1872.

LANE, CRAWFORD & CO. have appointed SOLE AGENTS for the Sale of BOCHE'S BITTERS IN CHINA AND JAPAN—and purchasers are warned to beware of Spurious imitations.

125 BOTTLES OF VERY GOOD BREAKFAST CLARET, (Red Seal). Selected by the undersigned, may be had for \$24.

G. DUBOST & CO.  
3m 580, Hongkong, 25th March, 1872.

THE HONGKONG PHOTOGRAPHIC ROOMS, (Corner of Wellington and d'Adda Streets), ARB. 8, NOW OPEN.

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THE MANCHESTER FIRE INSURANCE COMPANY OF MANCHESTER AND LONDON.

THE undersigned have appointed AGENTS for the above Company at H. C. F. CO., F. CO., and Agencies at the various Treaty Ports in China and Japan, prepared to grant Insurance at Current Rates.

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## Extracts.

**The Clergyman of the Future.**  
(Saturday Review, February 24.)  
There is an unpleasant story among the old legends of the buccaneers of an evil-minded surgeon attached to one of the pirate ships, who, having got an enemy into his power, gratified at once his thirst for vengeance and his passion, for experimental science, by cutting his victim gradually in pieces, now dexterously slicing off a finger or two, then a foot, then a leg or an arm, and, after the final and fatal stab until there was nothing left, but a maimed and helpless torso. The wicked leviathan was anxious, it is said, to see how long his could be preserved under successive amputations, and how small a fragment of body was sufficient to lodge the soul. It might almost be supposed that there is some desire to practice in a similar manner upon the English Church. Atrocities are constantly made to subject it to a process of anatomical vivisection. First one limb, then another is threatened; church rates are gone, the churchyards are besieged, and it is confessed that the object of seizing upon the churchyards is simply to get more readily at the pulpit and the altar. If this sort of thing goes on, the establishment may well be wounded, and even demoralized, as a *corp de grace*. There are two ways of attacking the Church. One is to try to pull it down at once about the ears of the congregations; the other is to worry people out of it. And it is the latter course which appears at present to be most in favor. These petty and miserable tactics are doubtless dictated by policy. In the first place, the Savoys who are capable of dragging down the pillars of the Establishment in a muscular embrace has yet to be discovered. And, even if the summary disestablishment and disendowment of the Church were practicable, it would probably hardly suit the interests of the Nonconformist leaders. If the Church fell, the Liberator Society would fail too. There would then be nothing left to agitate about, no pretext for subscriptions, no useful platform at the service of Dissenting politicians; they would have to pay their own election expenses, and invent another cry. From this point of view, there is a good deal to be said in favor of making the persecuting law last as long as possible. The Church is to be condemned to a lingering death in order that the Liberator Society may not be cut off in its prime. The Church of England is not an absolutely perfect institution, and it is possible that there are "judicious reforms" in its constitution which deserve consideration; but it should, at least be understood that it is idle and foolish to offer concessions in the hope of appeasing sectarian animosity. At the beginning of the present Parliament Mr. Morley, in seconding the Address, formally intimated that the Dissenters would be satisfied with the settlement of the Testa question, and with a reasonable compromise in regard to the Burials Bill. Mr. Morley, however, has failed to produce the amendment he promised in order to carry out his suggestion that some common religious service should be agreed upon for use at the graves; and Mr. Mill has declared that the possession of the burial grounds is sought with a view to ulterior objects, and that no compromise can be allowed.

It must be confessed that the prospects of the clergy are by no means encouraging. If the Burials Bill, the Ecclesiastical Procedure Bill, and the Occasional Services Bill are to be taken as a sign of the spirit of future legislation, the position of the proroyal party under the new law will be happy and dignified compared with that of a minister of the Church of England. It is hard to say whether the Church has more to fear from the attacks of open enemies or the blundering attentions of her friends. There is no reason to suppose that Lord Shaftesbury cherishes secret hostility to the communion of which he is ostensibly a member, and it is known that he received encouragement from several occupiers of the ecclesiastical bench in the preparation of his Ecclesiastical Procedure Bill. Yet it is difficult to conceive any measure fraught with greater mischief to the peace and harmony of the Church. The Bishop of Peterborough's able and frank speech exhausted the arguments against this short-sighted and dangerous Bill, and ensured its immediate rejection. It would have enabled any three persons in a diocese to prosecute, or in effect, to persecute a clergyman on any question of ritual that might be trumped up against him. The three protectors might be the greatest tools or rogues in the district. Three imbecile old women, half blind or deaf, and wholly stupid; the square whose wife was offended by the rector's wife not having promptly returned her visit, or who was himself smirking under a suspicion that his half-blind and garden; a publican, who had been offended by a sermon against drunkenness with his potboy and barmaid; or even the keeper of a worse place of resort with a couple of his most frequent visitors, might make up the prosecuting trio. Any three persons in any part of the diocese, no matter how distant from the parish in which the accused clergyman officiated, might club together in the indulgence of personal spite of malice-some vanity in order to get up a prosecution. The authority of the Bishop was entirely over-ridden. In criminal prosecutions, grand juries have the right of setting aside unreasonable indictments; there are other processes of law which cannot be commenced without the sanction of the Attorney-General. Even single-women and co-operators are protected from malicious prosecutions for trading on Sunday at the instance of "fussy, foolish and misguided people." Lord Shaftesbury called them not long since, by the interposition of the chief constable, the justices or a stipendiary magistrate, whose assent must be procured to a prosecution. But under Lord Shaftesbury's Bill the clergy would have been left absolutely at the mercy of any three silly or unambiguously persons who might choose to find, or to pretend, that the rubric had been violated, and who were willing to spend a little money in baiting a helpless clergyman, with perhaps a large family and a small purse, to whom a law-suit would be utterly ruinous.

Indeed there was nothing in the Bill to prevent the Liberator Society from devoting its funds to this congenital purpose. Mr. Cowper-Temple's Bill for throwing open the pulps of the Church to laymen of ministers of other denominations is also, we doubt not, excellent in its intention, but it might, if it became law, be used in a way very different from that contemplated by its author. As Mr. Gladstone pointed out, it would introduce into the Church preachers who were released from all discipline and control, and who could proclaim any doctrines they pleased. Lord Shaftesbury threw a good deal of light on his own state of mind when he spoke of doctrine as a "minor matter" compared with ritual. Of course, if doctrine is of no consequence and ritual is everything, something might be said for Mr. Cowper-Temple's Bill.

Coming events cast their shadows before, and the measures of which we have been speaking indicate perhaps the sort of legislation which is in store for the Church. If so, the clergyman of the future is certainly to be pitied. We can imagine him struggling under the accumulated indignities and perplexities of his unhappy position. As he passes through the church-yard on his way to his church, he is observed by a passionate Shepherd who is celebrating the funeral of one of the pillars of his Little Bethel, and who therewith rebukes his stoneman denunciations of the pride and vanity of a Babylonian Establishment, while the mourners turn to hear their representative of priestly tyranny as he gildes weekly past the shadow of the wall. On a Postivist Professor is taking advantage of the byrnal of a member of the Commune to glorify

assassination and rebellion, but his voice is almost drowned by the clamor of a party of Shaks, who are working themselves into convulsions by maniacal shrieks and breakdowns. From another part of the enclosure the cheerful melody of a Bradlaughite hymn; the Freethought Republicans and the Fenians have clubbed their funds for an empty coffin which they bury—perpetually (of course always digging it up again), as a pretext for a demonstration and subscription. Entering the church, the clergyman finds a host of deceased wives' sisters, a mother-in-law who has taken compassion on her deceased son-in-law, and a pretty niece who is going to console him for the loss of her son, arranged before the altars, waiting to be married. An apostle of Strauss is lecturing from the pulpit on the ludicrous aspects of Christianity, and it appears from a time-tables programme attached to the clerk's desk that the pulpit is likely to be engaged for the rest of the day, as a Carmelite friar and a Plymouth Brother are both waiting to take their turn. In the evening the church is to be at the disposal of the Recreational Religionists, who have prepared a grand entertainment in aid of Decayed Uncleanness. The clergymen have given their name to the church, and whose residence, however freely thrown open to them, cannot after all be treated as their home. As for the first privilege, it may well be doubted whether rank or status out of proportion to a man's pecuniary means but not an encumbrance rather than a boon. To have acquired, under a parent's roof, habits, tastes, and ideas of style which cannot be gratified in master years without running into debt, has been the ruin of many a promising career. To this cause, more than any other, is traceable the self-imposed celibacy so prevalent among younger sons of good families in the metropolis, and inevitably propitiatory to the priesthood. It is to be hoped that he immediately conforms to the ritual prescribed in an accompanying circular, and the other from the Secretary of the Church Union announcing similar measures to those of the Society of the Church of England. The clergymen have given their name to the church, and whose residence, however freely thrown open to them, cannot after all be treated as their home. As for the first privilege, it may well be doubted whether rank or status out of proportion to a man's pecuniary means but not an encumbrance rather than a boon. To have acquired, under a parent's roof, habits, tastes, and ideas of style which cannot be gratified in master years without running into debt, has been the ruin of many a promising career. 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